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THE RESURRECTION

SURELY there is a deathless and eternal ground beneath and beyond the created universe of space and time. Do we not know in our inmost depths that we already belong there and that it is our destiny to arrive? But how? In the face of the transiency of the physical universe and the mutability of human life there is something deeply challenging in the Christian faith in the resurrection of the whole man, body and soul. What can we make of it? Is this our answer?

Most Unitarians would say that they had rejected the orthodox doctrine of the Resurrection because they agreed, with Paul, that "flesh and blood cannot inherit the Kingdom of God". But if orthodox teaching is rejected there is still Paul's solution to consider. Paul taught that the physical, fleshly body dies, but that man, in a spiritual body can, though not inevitably, be raised by God into newness of life. Paul's own experience of the risen Christ was his own guarantee that Christ lived, and that it was by God's creative, life-giving act that Jesus Christ had been raised into new life as "the first born from the dead". We may cavil at the uniqueness which Paul ascribes to the spiritual resurrection of Jesus Christ, but it was his guarantee that God had triumphed over death and could do so again.

Paul would have found himself branded as a heretic had he lived until the promulgation of The Apostles' Creed, for by that time his own clear distinction between the spiritual and the physical bodies had been forgotten or purposely ignored. The Creed required the confession "I believe in the resurrection of the flesh". So, the church debased its teaching to the level of a physical heaven and made of the resurrection of Jesus a stumblingblock to all those who, like Paul, have had no use for a physical resurrection.

Immortality on Conditions

If you believe, with Socrates and Plato, that the soul is intrinsically and inevitably immortal, it will not be long before men will draw the natural conclusion that it doesn't matter how you live, if your soul is going to heaven anyhow. At the worst, a death-bed repentance will suffice to make your passing decorous. Anyhow, for Socrates, the soul could not die. But this isn't the mind of Jesus or of Paul. They knew that the soul could die. Jesus taught men to "fear him who can slay both soul and body in Gehenna". The Christian belief is that immortality is conditional, and this is something quite different from the Greek view.

To point the difference between the almost bland assurance that the Greeks had in the soul's immortality and the Hebrew-Christian apprehension in the face of death and a hardly-to-be-believed victory over death, we have only to compare the death of Socrates with the death of Jesus.

With Socrates there is philosophic detachment in anticipating his own death, which, for him and all men, comes as the great liberator. The proofs of immortality which he offers to his disciples amount to a sublime act of faith built up by reason and not in reason's despite. Reviewing these arguments on the day of his death, he does not only teach a high doctrine of confident acceptance but lives it out with sublime dispassion.

We can recognize this attitude to death as acceptable to many of our faith. It reminds us of the atmosphere which many of our ministers have, for generations, endeavoured to create in comforting the bereaved. But it isn't distinctively the Christian attitude or atmosphere.

Death The Enemy of God

How does this picture compare with the death of Jesus? In anticipating his end he realizes that he must accept a most cruel death in order to fulfil what he conceives to be his destiny as Messiah, Son of God. For all his great spiritual strength and sure faith in God there is evident, in the story of Gethsemane, deep misgiving and a troubled mind. Mark records him as saying, "My soul is exceeding sorrowful even unto death". We cannot think that Jesus was afraid either of the men who would kill him or of the pain he would have to undergo, but rather of death itself. He is afraid of death itself, for death is the enemy of the God of life. So, there is nothing here of the composure of Socrates who could welcome death peacefully as a friend. Jesus has already tried to face the issue: "I have a baptism with which I must be baptized, and how anxious I am until it be accomplished". And when, at last, he submits with the words, "Yet not as I will, but as thou wilt" it is not to embrace death as friend but rather to steel himself, if it be the will of his Father, to meet the greatest of all terrors and to submit to all its horror. Death is the enemy of God, and to die is to be utterly forsaken. So, when he comes to his end on the cross and feels death near, his last cry of anguish is that of one who is forsaken of God.

The great enemy, Death, has triumphed. "It is finished". Jesus, the man, is annihilated, destroyed utterly and finally—but for the divine miracle of resurrection.

Conquest of Death

The evangelists have glossed over nothing of the horror with which Jesus met his death, for as the mediator of salvation from death he must suffer it in all its terror. It is not possible to triumph over death by an easy passage to life-everlasting in a state-room booked from the day of one's birth. That would not really be dying at all. Jesus could only conquer death by drinking its bitterness to the dregs, by actually dying, that is, by ceasing to live and passing into nonentity. Only if death is genuine can there be a new divine act of creation. And this divine act calls back to life, on a new plane of existence, not just the spiritual essence of the man, but the whole man—soul and spiritual body. "For this corruptible must put on incorruption and this mortal must put on immortality!" Not the pure, abstract, spiritual immortality of the Greeks, but the purified personal existence of a regenerate human soul with its own proper body and inalienable character. It is the whole man or nothing that is to be raised from the dead, rid only of the corruptible and impermanent flesh—not just a disembodied spirit!

The Unitarian perception that salvation is by character, by the building up of a strongly individuated and healthy personality, is in the clear line of development from the teaching of Jesus and Paul. The character or form of a personality is what we now mean by the spiritual body, for each soul's form or character is unique and personal, and nothing can have life or existence unless it is, or has, both form and content, body and soul.

This earth, as Keats said, is a vale of soul-making. We are born with the possibility of becoming souls, of growing a spiritual body, which, when the outer fleshly husk has been cast off, may serve to bring us nearer to the presence of God. This is the immortality, on conditions, which seems to have been the essential faith of Jesus and Paul. It avoids the unbelievable crudity of the orthodox doctrine of a physical resurrection, and the all too vague and easy-going assumption of automatic immortality regardless of merit.

(Contributed)

THE OUTSIDER

I. REFLECTIONS ON "THE OUTSIDER"

By John Rowland

I WONDER how many Unitarians have read that sensationally successful book, Mr. Colin Wilson's *The Outsider* (Gollancz, 21s.), which was published last year and which scored a remarkable success? Its author is a very young man and his volume was praised by many of the leading critics of the day, such as Dame Edith Sitwell, Mr. Cyril Connolly, and Mr. Philip Toynbee. Judged by any standards, it is a remarkable book; when the youth of its author is remembered, it is a very remarkable book indeed.

But why should it be of special interest to Unitarians? Mainly because of the volume's central theme. Mr. Wilson has a thesis which at first sight seems a purely literary thesis, but which soon broadens and becomes obvious as something aimed (as the sub-title on its dust-jacket would suggest) at inquiring into the sickness of mankind in the mid-twentieth century. The main idea is that those who are most sensitive in literature and in life are those who feel themselves to be "outsiders"—a term which, as Mr. Wilson uses it, means men who feel ill at ease in the industrial civilization.

As examples of these outsiders, Mr. Wilson considers in turn a host of literary and other personalities, ranging in time from Kierkegaard and Nietzsche to H. G. Wells and T. S. Eliot, and in space from Dostoevsky and Tolstoy to T. E. Lawrence and Ernest Hemingway. What is common to all these figures—and to the modern existentialists, like Sartre and Camus—is a sense of aloofness, a sense that life has somehow lost its meaning, its central focus gone. Mr. Wilson, too, applies it to some non-literary figures, like the painter Van Gogh, the dancer Nijinsky and the Quaker George Fox. His case is very closely argued and it would appear almost impossible to controvert.

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Some of those who have written of *The Outsider*, however, seem to have missed one vitally important point about the book, and that is that its final conclusions are religious conclusions. The synthesis which will eventually overcome the isolation and loneliness of the outsiders must be a religious synthesis. Some of them—for example, Newman and T. S. Eliot—have managed to find this within some orthodox communion; but for the majority the religious path they have to tread is not much less lonely than the path they trod before leaving the secular philosophy and finding a religious one.

Now, some readers may feel that this is a very artificial theory; they may consider that many people in our day are happy enough in their way. But it is difficult to deny that many of the troubles of our time—not merely the great troubles, like wars and strikes and revolutions—indicate a basic unhappiness, a fundamental lack of something that was not lacking in past eras. Such lesser hysterical symptoms of our time, like the current craze for "Rock 'n Roll", and the hero-worship of film stars and crooners and sporting personalities, are pointers in the same general direction. Mr. Wilson does not discuss these things; he is mainly concerned with the outlook of those serious writers and painters and thinkers who make up the mental climate of an era; but he would probably agree that the superficial struggles for pleasure which are fought by the rank and file are symptoms of the same sickness. The outsiders are those who have sufficient insight to analyze the problems. Those who are not conscious of such things may, nevertheless, still suffer as a result of them.

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It was said above that the final conclusions of Mr. Wilson's fascinating book are, by and large, religious conclusions. We are living, he would say, in a world which has lost its values. In past ages there was a general admission that the values of religion, the eternal themes of truth, goodness, and beauty, meant something. In our day they no longer mean as much. He ends his book by saying: "There are still many difficulties that cannot be touched upon here. The problem for the 'civilization' is the adoption of a religious attitude that can be assimilated as *objectively* as the headlines of last Sunday's newspapers. But the problem for the individual will always be the opposite of this, the conscious striving *not* to limit the amount of experience seen and touched". His final sentence is this: "The individual begins that long effort as an outsider; he may finish it as a saint".

It may be thought that what has been written here is in some ways vague and unsatisfactory. To try to outline a theory coming from a long and closely-argued book in a matter of a thousand words or less is never easy. But it is to be hoped that what has been said may drive at any rate some Unitarians to *The Outsider*. Because it is certain enough that many of those whom Mr. Wilson would classify as outsiders, feeling lost in an alien universe, will never be able to find a spiritual home in the orthodox communions. Some in the past have found their home in churches of the freer faith. It is not the least of our tasks to make it clear

that our doors are wide open for all who want to pursue the truth; that we do not tie them too closely to dogmatic statements, or to the "sign on the dotted line" interpretation of such dogmas as may be acceptable.

Outsiders come to our churches from time to time; all too often they drift away again. Surely we can do something to ensure that they will be made to feel welcome; even though they may not share all our ideas, even though they may disagree with some things that we feel precious, it is part of our duty to show them that we can share with them some of our approach, make them feel less isolated and empty, go far to destroy the loneliness which, in this twentieth century, has so often afflicted the most thoughtful and the most sensitive.

II. OUTSIDER OR COMMUNITY

By Margaret Armstrong

(The following is a report and a comment on a debate held on the "Outsider" between Colin Wilson and E. G. Lee at the Golders Green Unitarian Church last December. The printing of this article has been delayed.
Margaret Armstrong became a Unitarian at Cambridge. She is now a member of the Golders Green Church. "Like Colin Wilson," she says, "I could not accept the conventional forms of Christianity. I retained a notion of something higher than materialism and even humanism. It was not until I became a member of the Unitarian Church that I realized that an individual search could be undertaken in a community.")

THE debate between Mr. Wilson and Mr. Lee centred on the dilemma of the group of individuals classed as "Outsiders". I feel that it is permissible for me to confine myself to Mr. Wilson's views as expressed during this discussion.

The Outsider is not the product of this generation alone, but in an ever more complex world, he emerges as more representative of the present than of previous generations. He is the lone, lost man who cannot regard conformity to an increasingly mechanized and contradictory world as an end in itself. Mr. Wilson, unlike those whose reaction to this dilemma is to snarl at society, seeks a more comprehensive answer. And this leads him to the conclusion that, ultimately, the answer must be a religious one.

From the beginning of the discussion, it was apparent that there was substantial—perhaps total—agreement between Mr. Wilson and Mr. Lee regarding the individual's aims in religion. Mr. Wilson cannot accept religion which is wrapped in myth, but believes that the individual must find his own salvation. He asserts that the unquestioning acceptance of religious formulae which are "laid on" makes people too lazy to seek their own salvation.

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For him, the aim is a higher vision, and the answer to the present-day problem is, therefore, "go out and become a prophet". "The Christian approach of 'love thy neighbour' is not enough", he said, "or perhaps it is generally wrongly approached. Men should, rather, devote themselves to understanding the Absolute, to attain an enhanced vision. Our obligation is to create something—something that, in itself creates more consciousness, increased consciousness (as the poet's vision does) and contributes to the whole of society. This seems more likely to bring us closer to God's purpose: love of one's fellow men can come later. Let us widen man's horizons, and make human beings more than human. We should have only contempt for anything that falls below the highest criteria".

Mr. Lee here pointed out that "The difficulty in religion arises in finding the reality of the Absolute—whereas 'love is the outreaching power of the imagination which reaches out and makes real the life of the other'. If the other person is not real, we are not real, for human nature is real only insofar as it belongs to all people everywhere. We need to have the imagination to realize that others, however lowly, may experience the same searching and striving as we do. I sympathize with Mr. Wilson; it is all too easy to feel contempt towards the mass who have no conception of the majesty of Almighty God—but we must try to understand them".

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Both were agreed that, to find a way out of the dilemma, we must look for a communal answer. But, in Mr. Wilson's eyes, this communal answer means that "We must create more prophets, more writers, more teachers, and hammer the truths home more and more". In the final analysis, he believes that the Outsider alone is capable of real religious thought, for he alone is capable of fighting his way through to a religion. Although he does not assert that most people are incapable of vision, he thinks that they need to be pricked into wakefulness, and driven to it. Admittedly, vision may be overlaid by shyness, but "the shy man must become willing to take on loneliness".

The concept of loneliness is central to his thesis. But whereas Mr. Wilson sees the Outsider as one who arises in spite of, and apart from, his fellow human beings, the Unitarian would see him, rather, as growing out of the soil of our common humanity. As Mr. Lee pointed out, the great religions—with the exception of Buddhism—were created by ordinary people, and are kept alive by the simplicity of ordinary folk, who have the habit of relating religion to reality.

The reality which exists to-day is the reality of a lonely and restless generation, adrift in a bewildering complex world, seeking for love and a sense of belongingness. In an age when family ties are weaker than they have ever been, people attain a vicarious sense of familyhood through adoration of the same entertainment idols, partaking in the same entertainment opiates. Where Mr. Wilson, in his aloneness, prefers the lone quest after a higher vision, the majority seek to drown their loneliness in mass pleasures.

It would, perhaps, be optimistic to believe that we could attract this whole mass of pleasure-seeking humanity to the search after the higher pleasure, the greater awareness of truth. But, however different the disguise, we must recognize that these modern manifestations of restlessness spring from the same source as the Outsider's search for a more meaningful vision. And the very fact of this striving to immerse loneliness, in the fellowship of shared experience—however banal—indicates that a community approach is greatly needed and must be attempted.

Mr. Wilson says that, once, the church provided the communal answer to the problem—"but it doesn't any longer, except, perhaps, in small isolated cases". His alternative, therefore, is that individual awareness must be increased.

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As a member of a "small isolated case", I would admit that, ultimately, each one of us is indeed alone, and the final achievement of an enhanced vision is an individual responsibility. The privacy of this aloneness must be respected; but in the challenge and excitement of the quest, we can attain heightened confidence and strength from the knowledge that we are not undertaking it in isolation, but are participating in a communal adventure, contributing our own experience and sharing in the vision of our fellow-seekers.

We cannot dismiss the complexity of modern life, and retreat into something simpler. As Mr. Wilson says, we must accept it, and, despite it, achieve the higher vision.

Amid the turmoil, our task is to continue to build an edifice based on our common vision and faith and striving and love. Let us—

> "Stand together, yet not too near together,
> For the pillars of the temple stand apart,
> And the oak tree and the cypress grow not in each other's shadow."

COMMENT

The Tests

A FEW days ago I went to have my dental inspection. I asked my dentist to have a look at a sore spot. He took an X-ray and finding no infection came to the conclusion that it was a small ulcer that would vanish in a few days. It did. But what interested me was the fact that the dentist said that often such ulcers are caused by worry, and that they are particularly frequent among small children who have begun to worry about the tests to determine their allocation to secondary schools. It seems to stress the burden that falls on children at a time when they really ought to be free from anxiety about the future. Part of the trouble comes, no doubt, from the social prestige that parents believe is attached to entry to grammar schools rather than to modern or technical schools. And in this connection I was impressed by a television feature a month or two back, which, I think, did a great deal to remove prejudice on this score, for those who viewed it must have been struck by the lesson taught that, if entry to a grammar school might mean that the child would then have a chance to become a fifth-rate teacher, entry into a modern school, on the other hand, might lead to his becoming a first-class business executive.

I have been very much impressed, too, by the statement of Professor Lester Smith, one of our chief authorities on education, that we should assign to the junior school the rôle cast for it by the Spens Report, using its routine records of individual children as the main determinant for purposes of allocation. "Surely," he says, "the time has come when, for the sake of the sensitive child as well as in the interests of the junior school competitive tests should cease to be employed as a method of allocation. Some authorities have reached this conclusion, and there is an increasing tendency to rely on the guidance afforded by junior school records".

A Protestant Rome

I have been in Canterbury on half-a-dozen occasions, at fairly widely-spaced intervals; and each time I have been there I have been delighted with it. Part of the pleasure came from the beautiful buildings one saw, part from the interest excited by the fact that one was moving amid surroundings that brought one in touch with the early centuries of British history.

An American has now brought forward a scheme, for which he hopes to raise £8 million, in order to "boost" Canterbury as the Protestant counterpart to Rome. Among other "improvements" would be a large auditorium for the performance of great spectacles which would, he is sure, bring half a million American tourists annually to the city.

It is hardly likely that such a scheme would be permitted by the civic authorities, for it would bring an all-enveloping atmosphere of "tourism" which would soon destroy what constitutes the real charm of Canterbury.

The would-be promoter is worried by the fact that the Church of England regards itself as both Protestant *and* Catholic. It is a recognizable fact, however, that some of the Protestant neo-episcopal bodies are rapidly becoming more *Catholic* in their outlook. A few weeks ago, part of the television programme was devoted to the famous St. Columba Church in London, and I was surprised to hear its minister say in the course of his tour round the new church building that the Communion Service was the centre of the Church's worship. A century ago such a statement on the part of one who happens to be Moderator of the Church of Scotland would have excited great indignation in many quarters. Presbyterians have historically, it seems, to me, always laid greatest stress on the "Word of God".

The Horror-Story

John Prescott, Sandy McNab and Paul Keller visited New York together and engaged rooms in a skyscraper hotel on the 60th floor. When they returned weary to the hotel in the evening, they found that a strike of elevator operators had broken out; and the porter told them regretfully that they must climb the stairs to their room. To prepare themselves for the journey they had some refreshments and then handed their overcoats to the porter; and before starting John Prescott suggested that, to relieve the tedium of the climb, Sandy McNab should for the first 20 floors sing songs of the Highlands of Scotland, Paul Keller should then for the next 20 floors yodel in his native Swiss style, and for the last 20 he himself would tell them horror-stories. This was agreed on, and when Sandy and Paul had done their bit, singing Scottish songs and yodelling as if on the Alps, John Prescott at the 40th floor cleared his throat, and began: "And now, boys, I will give you a horror-story; and the best thing about this horror-story *is* that it is true—I have just at this moment discovered that I have left the key of our room in my overcoat pocket".

Commentator.

Changes of Pulpit

The Rev. E. Shirvell Price has resigned from the Ministry of Ullet Road Church, Liverpool. Mr. Price has accepted an invitation to become Minister of Bank Street Chapel, Bolton. The inaugural service of his new ministry will be held at 3 p.m. on Saturday, June 1, in Bank Street Chapel.

The Rev. F. J. Hamblin, of Heywood, has accepted the pulpit at Coseley and will take up his duties there on July 1, 1957.

PRESIDENT-ELECT, GENERAL ASSEMBLY

The Rev. James Percival Chalk

James Percival Chalk, though a native of London attended for a time a Unitarian school at Testerden, Kent, and was later a scholar at Hove College, Sussex, and at St. Xavier's College, Bruges. A member of the Brighton Unitarian Church, he was the first Unitarian to join the Pioneer Preachers after that movement was taken over from the Rev. R. J. Campbell by the Unitarian denomination. He was subsequently admitted as a "special aptitude" student for the ministry to Manchester College, Oxford, in 1915. His ministries have included Banbury, Evesham, Wandsworth, Gee Cross (20 years), and Croydon where he has been since 1949. He served for seven years as secretary of the Union for Social Service, for nearly seven years on the committee of the British and Foreign Unitarian Association, has been President of the East Cheshire Christian Union (two years), the London Unitarian Sunday School Society, the Old Students of Manchester College, and the London and South Eastern Provincial Assembly (two years). He will be the first minister from the London district to be President of the General Assembly.

UNITARIAN SOCIAL SERVICE

A CALL FOR HELP

Inter-Church Aid Campaign Week, May 6 - 11, 1957

By Arthur Peacock

(Hon. Secretary, Union for Social Service—Social Service Dept., General Assembly of Unitarian and Free Christian Churches.)

A MEETING was held in London lately at which the theme was "The Refugee: a Symbol of our Time". The arresting title serves to bring home to us the serious and challenging character of this twentieth century problem. Between thirty and forty millions of people in the world to-day are refugees.

The principal agencies working for the re-settlement of these unfortunate people, seeking to provide them with vocational training, new homes, temporary relief and help when occasion demands, are bodies established by Christian churches. Chief among these is "Inter-Church Aid"; a division of the World Council of Churches. This body works on many fronts and has in Great Britain its centre in the British Inter-Church and Refugee Service of the British Council of Churches. *From May 6-11 a nation-wide effort is to be made throughout all the Churches in Great Britain for the funds of this organization.* The Union for Social Service—the Social Service Department of the General Assembly of Unitarian and Free Christian Churches, feels that this is a piece of work in which Unitarian congregations can co-operate whole-heartedly. It urges Unitarians everywhere to lend a hand in helping to raise the much needed funds for this urgent and needy cause.

In recent years something like £100,000 has been raised annually in Great Britain for Inter-Church Aid. It is a handsome sum but it is not enough adequately to meet present-day needs, for the number of refugees has lately tended to increase rather than decrease. The money raised by "Inter-Church Aid" in Britain is transmitted for the most part to the World Council of Churches in Geneva which employs welfare workers and finances resettlement and rehabilitation programmes. In tackling the refugee problem the major concern is with resettlement rather than mere temporary relief of hardship.

But let us look at some aspects of the problem. Let us see what Inter-Church Aid has been doing for refugees in recent times.

What the World Council is Doing

The World Council of Churches is especially pre-occupied with cases of separated families, sick and aged people. One group within their concern who cannot hope for resettlement are the elderly and the sick. At the moment there are no fewer than 5,143 cases of this category registered at Geneva, and churches throughout the world are striving to open the doors of their old people's homes and hospitals so as to relieve this tragic situation. In addition, 35 new institutions have been opened in such cases in Iran, the Middle East, Belgium, Holland, Scandinavia, France and Great Britain. Belgium has lately opened a new home for 65 Russian Orthodox, while in France two new homes, each providing accommodation for a hundred persons, have been opened. In some countries where asylum was first sought local integration remains the major effort. This involves not only housing but vocational training, job-finding, health, assistance to farmers in grain, roots, livestock, bees, poultry, machinery and self-help schemes. Another vital phase of the work is welfare and spiritual ministry in camps. Pastors and priests are helped, provision is made for places of worship, and refugee churches are assisted in their ministry to the people.

In all that it is doing "Inter-Church Aid" is endeavouring to implement the New Testament teaching. "When one suffers, all the members suffer with it".

A General Picture

Let me try to give a picture of the world situation. Since 1945 over eleven million refugees have been settled in one way or other. Since 1952 the work has been accomplished largely through voluntary agencies. Of these, those sponsored by the Churches are the largest and most fully organized. The High Commissioner for Refugees of the United Nations has no operational function. He depends on the voluntary agencies to do the practical work of resettlement, integration and relief.

There are three main problems. The first relates to the 167,000 displaced men and women of whom 34,000 are still living in camps. Their plight is desperate. They have been waiting a long time; much too long a time in the queue. The United Nations High Commissioner's mandate expires in December, 1958, and it is hoped this particular problem will be solved by then. The U.N. Appeal launched last autumn will undoubtedly help a great deal but the need steadily to supplement will undoubtedly persist. The next problem on the list relates to the army of refugees who day by day cross the frontier that divides Germany into East and West Zones. During the first eight months of last year over a quarter of a million refugees came across this frontier. It is estimated that at the present time no fewer than 800 people are arriving daily in West Berlin. Not all of them gain official status as refugees. About one-third become added to the group of "illegal" refugees of whom already there are some 100,000. For these the Churches and voluntary agencies have a special concern and responsibility.

The third of the main problems is that of emergency aid. In recent times the appalling happenings in Hungary have accentuated the problem of emergency aid. The tide of homeless and destitute people have to be found accommodation, provided with life's bare necessities and either resettled somewhere else in the world or integrated in the Austrian economy. Officers of the "Inter-Church Aid" have rendered considerable service in recent months trying to tackle this sudden problem; money has been sent to Hungary and Austria. The arrangement for the reception and settlement of the Hungarian refugees admitted into this country have had to be initiated and carried through.

The European Scene

In Austria the World Council of Churches has 8,000 refugees under its care. Half of this number are registered for resettlement abroad but till plans are carried through help and counsel must be given in many ways. Education and vocational training centres are provided and welfare and medical services maintained. At Salzburg and Linz housing projects have been sponsored and are helping the younger

refugees. In this one country alone last year over £425,000 was expended on relief. Large sums were allocated for the support of "exile" churches and in assisting the widows and orphans of ministers and clergy.

Germany, of course, remains the European country with the largest refugee population. While improvement in economic conditions has materially helped, the fact remains that responsibility remains for 40,000 foreign-speaking refugees. For these a wide variety of services have to be provided.

Greece is another country where the Churches have particular responsibilities. It is estimated that 40,000 men and women are needing assistance. Some of these will emigrate in due course; others must be integrated where they now are. Technical experts are giving advice on agriculture and other special problems. A particular scheme is that of agricultural rehabilitation. It is a scheme of self-help based on the native abilities of the Greek village farmer and his family. Church and State are co-operating, and the hope in Greece, as indeed it is elsewhere, lies with the responsive farmer, teacher, priest and pastor. As in other countries old people's homes, orphanages, day nurseries, have been established and plans for others are maturing.

The Middle East

In Turkey there are people needing help from the World Council of Churches too. Here the number is smaller but still big enough to create occasional headaches. There are a thousand foreign refugees in this country and since the recent riots in Istanbul the number has been on the upgrade. Among practical ventures launched in Turkey may be mentioned a farm training school, agricultural training facilities, a medical service and advice centre and special assistance for elderly people.

The troubled area of the Middle East presents some tough problems. They are handled in the main by the Near East Christian Council for Palestinian Refugees, another agency in close relationship with the World Council of Churches. A recent report of the Council indicates that 905,986 Palestinian refugees are living in the four host countries of Syria, Lebanon, Jordan and Gaza. Here again the number has tended to increase rather than decrease. In addition to this large number there are also in this area 150,000 "economic" refugees living in Jordan frontier villages, 59,000 needy people in the Gaza strip, 6,000 Palestinian refugees in Egypt outside Gaza and some 11,000 Bedouins who are not receiving U.N. help although they have been deprived of their lands. All this counts up to the startling fact that a million people are receiving aid and are in dire need of relief. One very serious human problem arising from all this is that despite the widespread help rendered by the various voluntary agencies the morale of many refugees tends to deteriorate.

For them the future appears hopeless. Neuroses develop and cause worrying problems for the welfare workers who know that occupational therapy would be a real relief if only a way might be found to provide all refugees with some useful form of work. The Near East Christian Council, in seeking last year to supplement the assistance provided by United Nations Works and Relief Agency distributed among Palestinian refugees 350 tons of clothing, £300,000 of foodstuffs, and medicines to the value of £2,000. Small loans were made to many refugees to enable them to start up in business and become self-supporting. It is indeed gratifying to know that of those aided in this practical way as many as 90 per cent have begun already to make loan repayments. As many as 530 people have been helped by the Council in this way and the sum outstanding totals £50,000. Some other ventures under its auspices include a weaving centre in Samaria where 28 apprentices are being trained, a welding plant at a Y.M.C.A. centre in Jordan in the carpentry shop of which 23 young men are receiving training continuously. At Beit Sarik 46 one-room houses have been erected and other projects established to help refugees who are either dumb, blind, spastic or T.B. sufferers.

This achievement of practical service by the Near East Christian Council is a great story of humanitarian help inspired by Christian ideals of service and is a striking indication of what the churches of the world are co-operating to do in this distraught situation to which all the upheavals of our time have contributed. But it is by no means the end of the story.

The Far East

Let us take a look at what is being done in Hong Kong. In 1946 there were 500,000 people in the colony. In the four succeeding years the population increase was something in the region of a million. By 1956 the total population had risen to three million. 1,400 babies are born every week. A recent report from Hong Kong tells a grim story. There are many shacks without water, light, gas, or sanitary facilities.

Fire has caused 90,000 to become homeless in the last two years. Thousands of people are living in "bedspaces", for only one in ten of the population can afford to rent a flat. Existing housing accommodation is crowded to an extent that seems frightening when compared with Western standards. In a room the size of a normal Western living room it is not uncommon to find as many as sixty people living together. There are 200,000 people living continuously on the roof tops and about half that number whose nightly abode is in the streets. Amid such conditions it is only to be expected that health conditions are extremely bad. Tuberculosis is common. 90 per cent of the population over 14 years of age are sufferers from this disease and the hospital facilities are restricted to 900 beds. It is reckoned that some 6,000 chronic sufferers walk the streets daily. Government, Churches, and other voluntary aid bodies are going all out to meet this situation.

The plight of this vast number of unfortunate men and women is linked up with problems of legal status, overcrowding, T.B., tropical diseases, malnutrition, unemployment and natural disaster such as fire and famine. To solve the problem is a long-term business calling for the launching of self-help projects giving training and equipment such as fit in with the traditional Chinese way of life. Christian family workers are needed to aid the many thousands of squatter families who have lost their homes to get resettled. They need help of every kind, moral, spiritual, material. Assistance is necessary, too, for college student schemes. Last year 700 students applied for help and of these 180 were assisted. Even so, these students teach five thousand underprivileged children whose parents cannot afford to pay school fees. Another 180 students will be helped in the present year. Other urgent need is the improvement of health services, the provision of more hospital beds, T.B. Hostels for patients who can get about, and the provision of outdoor employment for them such as reafforestation, animal husbandry and agriculture.

In Hong Kong, the day-to-day story of "Inter-Church Aid" is one of "Much has been done: much is still to do"

The Problems of Partition

When we turn to the position in India, Pakistan, Indonesia, Japan, Korea, we meet with facts and figures, reports and programmes that reveal a similar predicament. As an instance, take the problem occasioned by Partition in India. In 1947 when this came about no fewer than seven and a half million Hindus crossed the frontier. In the last three years there have been three million more arrivals in West Bengal. The trek of refugees has not ended. Workers report that they are coming still. On the other side of the partition line we find much the same happenings. Seven million Muslims crossed into Pakistan in 1947. Four and a half millions have been rehabilitated. But 60,000 families, it is estimated, have had no employment in the past ten years. In Pakistan, as in India, many schemes are developing to help rehabilitate all those whose need is urgent. With such

it can be said that at every point on the world front where there is a call for help "Inter-Church Aid" is responding to the utmost of its resources.

But what it can do is conditioned by what people in Christian Churches throughout the world give. Sometimes it makes promises full of hope that there will be a generous response from those who hear of its urgent needs. And sometimes there is disappointment because the response does not come speedily enough. Last year, for instance, it promised £100,000 to the Christian Council of Kenya towards rehabilitation work in the Kikuyu area. £50,000 was subscribed and help thus given to both Europeans and Africans, to some 200 orphan children, and assistance to five community centres in Nairobi. But the other half of the promise must be kept for there is need for more community centres, more individuals, both European and African need personal help, while programmes of work among young people, particularly youth leadership schemes, demand implementation.

Ways To Help

Briefly this is the story of "Inter-Church Aid". This is the story of what Christian people are doing all over the world to help suffering humanity. It is a story lots of people—even Christian people regular in church attendance—do not know. If they did there would be a spontaneous response; a concern to help. It is for this reason that this nation-wide drive for public support is being organized during the week *May 6 to 11*. Local committees are at work and are aiming to bring these vital facts before the public. *Inter-Church Aid headquarters at 10 Eaton Gate, London, S.W.1*, is providing posters, leaflets, films, filmstrips and other educational material. Door-to-door collections will be made. Flag days organized.

The Union for Social Service—The Social Service Department of the General Assembly of Unitarian and Free Christian Churches, appeals to Unitarians everywhere to take part in this great help. We speak with pride of our Unitarian heritage in the field of social service. Here we have a unique opportunity to co-operate in practical work. There are no theological tests or formulas keeping us out from participation with people in other churches in this tremendous effort. All over the world there are men and women in dire need: compared with them, and the plight in which they find themselves at this hour, all of us are living in comparative luxury. We have homes, we have comfort, we have family and friends around us, we have employment, opportunities for leisure. We can look forward to the future with hope. A situation has to be created in which the refugee can be made to feel that all is not lost. That people do care. That people who *have* are pledging to help those who *have not*. That all over the world Christian people are increasingly mindful that, as Reginald Sorensen, M.P., has said, "Our neighbours are always those, whoever and wherever they are who need friendship and care in the spirit of One whose mission took him far from his own family and home".

At the annual meeting of the Union during General Assembly Week we shall be hearing from the Rev. De Jonge, one of the Secretaries of the Inter-Church Aid and Refugee Service of the British Council of Churches, something more of the work being done, of plans being formulated, and of ways and means by which individuals can help.

Meantime, the Social Service Department Committee asks Churches to consider what they can do to help during the week May 6 to 11. *Further copies of this supplement can be had from The Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18. Information about other publicity material is available from The British Council of Churches, 10 Eaton Gate, S.W.1. Please note the addresses. Please note the date of the Campaign Week. May 6 to 11.*

The refugee problem is a real challenge to us all. It is also an opportunity—an opportunity for service. Let us respond!

UNITARIAN SOCIAL SERVICE

On The Personal Level

SOMETIMES we think of "social service" as something which involves large-scale organization, committees and sub-committees, research, and so on. But there are opportunities for social service which can side-track the recognized agencies.

Last year presented a difficult problem to a mother with two young children, who had just started day-school, and a baby of eighteen months, who was due for a serious operation. The family had recently moved from a northern suburb where there was a Unitarian Church to a distant neighbourhood where they were a considerable distance from a town with a Unitarian Church, though they made contact with it. The difficulty was that the operation had to take place in a hospital over ten miles from their former church and home, and could not be done in a local hospital. The mother had nowhere to leave her two elder boys while the baby was away, and she had to be within easy reach of the hospital. For some time beforehand, her former minister had made enquiries for possible accommodation, with no result. Suddenly the summons from the hospital came—delayed in the post—and the baby had to be there at a day's notice. The telephone lines were soon busy. The minister tried to get into touch with a family he knew in the hospital neighbourhood who would be likely to have room. They had no telephone; so he rang the newly-settled minister, who lived near the hospital, to ask him to take a message. The minister was out, and so was his wife. The next step was to find another family not far from the hospital who might at any rate look after the children next day, while the baby was taken to hospital. They were delighted to be of service, so that was fixed. Next morning the problem was presented over the telephone to the minister who lived near the hospital. He agreed to take the message to the family who might be able to offer accommodation. But not very long afterwards he rang back again to say that he and his wife had decided to take in the children and their mother—if they might borrow some extra bedding. That was soon fixed up, and after that things went pretty well according to plan. The young schoolboys had a grand time in their temporary quarters for the day; later they went with their mother to their new home, and soon found that they had acquired a new "uncle and auntie". The mother had a very anxious time during and after the operation, but all turned out well in the end, and after a stay of something like a month, they all returned home, having made some new Unitarian friends, and being themselves very new to Unitarianism, they have learnt that Unitarian social service is not entirely a thing of the past.

CHRISTIANITY AND DIVORCE

THIS is the title of a brief but useful pamphlet which the Rev. Professor Eric Waterhouse, Professor Emeritus in the Philosophy of Religion in the University of London, has written and which "The Alliance", 238 Edgware Road, W.2, has published (6d.).

All Christians admit, Dr. Waterhouse points out, that divorce implies a tragic failure. Where opinion differs is on the question whether the jagged edge of the breach must remain permanently or whether a fresh start in another marriage can be allowed in the hope of restoring lost happiness.

Dr. Waterhouse examines both the Old and New Testament in his quest for guidance as to the teaching of Jesus. Eternal teaching, he stresses, can never be expressed in definite precepts, but only in general principles. This is undoubtedly true of the teaching of Jesus. Dr. Waterhouse feels that the whole teaching of Jesus on this important subject has

been seldom faced up to and that continuously the Church's attitude to sex has been influenced over much by celibate ecclesiastics, who cannot be regarded as the best judges. Such persons were necessarily prone to sexual temptation. The sternness of the battle against it made them specially severe on the temptation.

It was different with Jesus. He went out of his way, says the author, to show pity towards women who were "fallen". He condemned adultery, but to a woman who was guilty he said, "Go thy way; from henceforth sin no more". He made an exception to his rule and gave the hapless woman a free and fresh start. It is this that ecclesiastical rigidity refuses to give to divorced persons.

Dr. Waterhouse is, of course, concerned to see that the sacredness of the marriage vows are stressed and that the ideal of marriage is exalted and those who seek to enter into matrimony helped that they may meet its difficulties and gain its full blessings.

"Surely," he asks, "the Church's concern should be with the spiritual side of marriage, but when that has failed, utterly, the Church takes shelter under the law and insists that the two remain married in the sight of God, even when they live for the rest of their lives without sight of each other and often with deep hates of one another in their hearts? Does God really will that such a travesty be regarded as the marriage that was made in his name? Surely, if any marriage is null in God's sight it must be this sort of marriage? But the act of the law is more important, it would seem, than the will of God. When the flame of love has burnt itself out into dead ashes, the rusty shackles of the law keep the two together, married neither in heart nor in fact, but only by the uncancelled bond of law. It is a lamentable situation, whatever way you look at it."

This is beyond question. Dr. Waterhouse examines carefully the arguments of those who oppose divorce at all times, cites instances of tragic situations that arise when marriages fail, and seeks to show what he feels is the true guidance that New Testament teaching provides.

Citing the instance of the forgiveness extended Peter when he broke a solemn vow, the author suggests that on the question of divorce Jesus would extend a like forgiveness to others who have broken the vows they intended to keep, those who have gone astray matrimonially, repented and wish to make a fresh start.

His final plea is for a charitable approach by Christians generally. If a minister, after full investigation, feels that in any particular case a remarriage should be allowed there should be no barrier to him conducting such a marriage. Each case must be judged on its merits and the minister must be guided by all the circumstances.

Dr. Waterhouse's tolerant and reasoned approach to this very serious problem merits study and discussion groups concerned to think out the Christian attitude in this matter will find valuable guidance and reasoned arguments in this useful pamphlet. It remains to add that the publishers, "The Alliance", is a specialist society in sex education, marriage and the family, which enjoys support from all branches of the Christian Church.

A Unitarian publication still in print and of interest to those studying this problem is "Christianity and Sex Morality", by the Rev. E. G. Lee (Lindsey Press, 1s. 6d.).

YOUTH AND SOCIAL SERVICE

ON a recent March week-end members of the South-East Region of the Unitarian Young People's League spent a useful time together listening to experienced social workers dealing with some of the social problems of contemporary society, discussing what can be done to solve such problems, and thinking out ways and means in particular by which members of the Y.P.L. can help and so continue the tradition of Unitarian social service.

It was a representative gathering of members to whom the Rev. Keith Treacher outlined the scope of the conference. The Rev. Dudley Richards spoke on "Unitarians and Social Service". Mrs. M. C. Pears, of the Standing Committee of National Voluntary Youth Organizations, dealt with "The Field of Social Service". Mr. C. W. Todd explained the work that Probation Officers undertake. Old People's problems were the concern of Miss M. Morris, of Toynbee Hall. Mrs. Betty Rose spoke of the work being done by the Marriage Guidance Councils while the activities of the Family Service Units were outlined by Mr. David Jones.

Having listened to these informative talks and questioned the lecturers, members of the conference participated in a session in which they sought to work out what was for them the next step. Miss Garry, of the Women's League, told something of what members of her organization were doing and discovering about opportunities for social service. The Rev. Arthur Peacock explained the principles governing the work of the Social Service Department of the G.A. and suggested possible channels of service for Y.P.L. members and indicated services for them that the Department were prepared to render. The Rev. Wilfred Waddington indicated a useful form of social service that was provided by the urgent need for Sunday School teachers in the London area. In the course of the discussion suggestions were made whereby Y.P.L. members might organize entertainment for old people, visit lonely people, link up with societies existing to provide additional comforts for hospital patients, and endeavour to find fellowship with people of their own age from other countries.

The delegates are to report back to their local groups while the Region committee is to work out plans for carrying the conclusions of the conference to a further stage. The proceedings terminated with a Youth Service at All Souls Church, Golders Green.

UNITARIAN SOCIAL SERVICE

DURING 1956-7

The Union for Social Service — Social Service Department of the General Assembly has organized conferences on

RACE RELATIONS

at Manchester and Sheffield.

In London a conference has been held on

AUTOMATION

It has provided a speaker for the forthcoming Fellowship of Youth Conference at Bristol on "Automation".

Representatives of the Union have taken part in deliberations of

BRITISH COUNCIL OF CHURCHES
THE BRITISH VIGILANCE COUNCIL
THE NATIONAL PUBLIC MORALITY COUNCIL
U.N.C.E.F. CHILDREN'S FUND

A special supplement of *The Inquirer* has been published dealing with the Royal Commission on Divorce and upon the problem of Race Relations.

The work of the Union depends entirely on support received from affiliation by local churches and individual membership.

Affiliation fee five shillings per annum
Individual membership 2/6 per annum.

For further particulars please write

REV. ARTHUR PEACOCK,
35 Ellerton Road, S.W.18.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Scientist and the H-Bomb

SIR,—Your Editorial on "Truth, Liberty, and Religion" is peculiarly apt at the present time, when the ordinary voter is called upon to form his own judgment about events in the Middle East, where he has no idea what the real facts are. Is it not equally applicable in the case of the Hydrogen Bomb?

It may be that I am uniquely ignorant of the facts about the H-bomb. Being a scientist, I have access to certainly as much information as is available to the man in the street but, if I were present at the Annual Business Meeting of the G.A., I should have to abstain from voting on resolution 16, because I cannot conscientiously express an opinion when I have not got the necessary information.

I know, of course, that exposure to radioactivity of a certain intensity can cause harm to the individual and to his offspring. I know, also, that the ambient level of radioactivity in the world has increased during the last 20 years. I do not know how the present level compares with that beyond which harm may be expected, but I believe it to be about one per cent of that limit. The increase in radioactivity has come from several sources, the growing use of X-rays and isotopes in industry and medicine is probably the greatest single cause, the production of "atomic power" is another, the use of nuclear weapons is a third, and that of clocks and watches with "luminous dials" is a fourth. I have no idea whether the contribution from luminous clocks and watches is greater or less than that due to the explosion of a hydrogen bomb, but I suspect that it is of about the same order. (This may seem quite absurd to those who have worn luminous wrist-watches for many years without any apparent harm, though if they look into the health record of the unfortunate girls who paint them, they might have a shock. I see no reason for thinking that the contribution to world radioactivity made by some millions of wrist watches may not be as great as that due to a small number of hydrogen bombs.)

Where can we turn for the facts? They are only known to a few scientists, and we have their word that the increase in world radioactivity due to the proposed tests will be "negligible". Of course, they may be prejudiced, but the only one of them that I know personally is a man of the highest possible integrity, and I can only trust his word. I cannot, also, be blind to the obvious fact that Russia has made her trials, and is presumably, therefore, in a position to say how long we shall live: it is clearly to her advantage to prevent us from sharing that knowledge, and I have no idea if, or how far, the feeling against the proposed tests has been fostered by her secret propaganda.

In these circumstances, I do not think that we should be asked to form a judgment on the subject, one way or the other.—Yours,

Isleworth. *A. G. Tarrant.*

Strikes and Negotiations

SIR,—I am astonished at Mr. Moorhead's statement in his letter that the recent strike is "to establish the right of the Trade Unions to negotiate within an industry where there is a dispute", and that if this simple though profound fact is not understood it is not worth while talking about the strike at all.

I write to tell you that I do not understand this profound fact. I had always imagined that the Trade Unions had recommended a strike in order to secure an increase in the pay of their members. For many years I have represented employers in joint negotiating machinery and I should have thought the Trade Unions won their right years ago to negotiate within an industry in the case of a dispute. Surely the Trade Union official and the shop steward are doing this nearly every day of the week.

I say nothing on the merits or demerits of the present dispute, particularly as state councils have prevailed and both sides have now agreed to await the results of an independent enquiry, but Mr. Moorhead's statement strikes me as so strange and contrary to all that has been published with regard to the dispute that I think your readers might welcome a further statement from him in elucidation.—Yours,

London, S.W.12. *Colin S. Dence.*

A Simple Course

SIR,—The Rev. John Rowland's letter (A Unitarian Simple Course, 30/3/57) is an important one. It treats matters that have been the subject of discussion by the Grants and Extension Committee for some time, and it is hoped soon to devise some form of simple course on our faith to meet the needs of enquirers. This project is allied to other forms of missionary enterprise, and the committee will shortly present proposals regarding the co-ordinating of all publicity channels in our movement. If these proposals find favour, they will give us an excellent opportunity to engage on missionary activity, and to make use of a course that will present our message in simple form. It must be realized that lack of resources will prevent any large-scale advertising in the national press, but it should be possible to do something along the lines envisaged by Mr. Rowland and the G. and E. Committee in the provincial press. The committee feel this policy can best be embarked on when a local group of our churches are in earnest about extending their witness in the community.

In the meantime, I assure Mr. Rowland that his suggestions are being considered by the above committee, as indeed, are the missionary enterprises so earnestly and competently arranged by him and his people at Brighton.—Yours,

Sheffield. *E. D. Davies, Chairman, Grants and Extension Committee.*

No Boundaries To Space

SIR,—The Rev. Alec Finbow in his article "Religion: Vision and Tears", says "man is concerned with what lies at the end of space and at the centre of the atom", but can we say that there is an end to space? Space seems to be going on for ever with no boundary. But what do we know?

It is ever a puzzle why uncreated God exists, eternal and self-sufficient; it is an equal puzzle that without a God anything at all exists.

Creation also seems to be a never-ending fact, extending into space are ever-created new worlds. I fear we are up against insoluble mysteries.

In the same issue "Commentator" refers to a poltergeist case at Sunderland. There are I suppose hundreds of such cases, and as he says, if they belong to a spiritual world it would seem to be a world capable of morbid development. I would add as well a world capable of high intelligences.—Yours,

Helston, Cornwall. *W. J. Farmer.*

NEWS REVIEW

Sheffield and District Association

The annual meeting of the above was held at Great Hucklow on Saturday, April 6. This was the first time for the churches to hold their annual gathering at Great Hucklow, and the visit to this centre of much Unitarian activity was fully justified. The personality of the day was the President of the General Assembly, Mr. C. H. Pollard, and his message on two different occasions was much appreciated by the company. A service of worship conducted by Mr. Pollard commenced the meetings, and a public meeting addressed by him brought a successful day to a close. Mr. Pollard's subject at the evening meeting was "The Unitarian Approach", in which he summoned the company to a serious consideration of many practical matters that concern our churches at the present time.

In between these meetings a sumptuous tea was served by the Rev. E. Phillips and his staff, and this was followed by the annual business meeting. The Rev. E. A. Davies (Mexborough and Bolton) was re-elected President for a further year, the Rev. E. D. Davies was re-elected Secretary, and Mr. Arnold Graves, Treasurer. The meeting deviated a little from its usual course by debating and passing with one dissentient, the following resolution:

"This Annual Meeting of the Sheffield and District Association, conscious of the appalling threat to physical survival and to moral values that atomic weapons represent, urges Her Majesty's Government, the Soviet Government and the United States Government to give a lead to the world by unilaterally deciding to put an end to all nuclear weapons tests, as a first step on the road to the total abolition of mass destruction."

London: Essex Church: The Rev. Graham Short, B.A., has accepted an invitation from the congregation to undertake the ministry of the Church, in consequence of the resignation of the Rev. J. C. Ballentyne, and has been appointed by the Trustees. He will begin his ministry during the autumn.

South-East Wales District Women's League: The annual meeting of the South-East Wales District Women's League was held on March 14 at Pontypridd Church. The devotional service was conducted by the President, Mrs. M. J. Davies, Trecynon. A hearty welcome was extended to the Guest Speaker Mrs. Jessel, Manchester, National President, whose address was most inspiring. Thanks to the speaker were expressed by Mrs Thomas, Nottage, and Miss Edith Howells, Trecynon.

The Business Meeting followed. Reports were given by Secretaries of all branches of their activities during the year; they were interesting and encouraging, and showed a good year's work. Concern was felt on the financial report given by the Treasurer, Miss Morgan, Trebanos, and an appeal was made to all branches to consider increasing their subscriptions. Interesting reports on the Rally and Central Committee meetings were given by Mrs. M. J. Davies, Trecynon, and Mrs. Thomas, Pontypridd.

During the proceedings Mrs. M. J. Davies relinquished the Presidency in favour of Mrs. Lewis Edwards, Cefn Coed. Mrs. Davies thanked the members for their loyal co-operation, and wished the incoming President every success during her term of office. Mrs. Edwards in her Presidential address gave an interesting account of her ancestors who were among the first worshippers at Cefn Coed. Mrs. Tribe, Swansea, was elected President-Elect. Secretary and Treasurer were re-elected. Thanks to the officers were expressed by Mrs. Thomas, Pontypridd, and Rev. Helen Phillips, Cardiff. The organist was Mrs. Lewis Edwards, Cefn Coed. It was decided to hold the Summer Rally at Gellioedd Church, Trebanos, on Thursday, June 20.

Padiham: On Sunday evening, April 7, the service was in the form of a musical evening. At the organ was Mr. G. Clegg; Miss A. Grimshaw (contralto), Miss P. Chippendale (oboe), Mr. C. Marshall (violin), Miss F. M. Hartley (violoncello). The choir, under the direction of Mr. Holman, rendered the anthem "Sun of My Soul". There were solos and instrumental solos, duets and trios. The minister gave a short address on music.

Newport, I.o.W.: Some older members of our London churches will share with Unitarians of the Island regret at the passing of a former secretary and trustee of the Forest Gate Church, Arthur James White, on March 15, in his 96th year.

Born in January, 1862, at Milborne Port, Somerset, he went as a youth to become a pupil teacher at Rothwell, Northamptonshire. After gaining his certificate in 1884, he spent the next forty years as teacher and headmaster of schools in London, mostly at Westham.

In 1924 he retired to Wootton, I.W., where he devoted himself to gardening, exhibiting in local shows and winning awards until he was ninety.

He never lost his interest in the Unitarian movement and was a regular reader of this journal until his death, which occurred at his home at Wootton. After a Service at the Unitarian Church conducted by the minister, he was buried at the Newport Cemetery.

His simple kindliness and unfailing consideration for others made it a joy to visit him even for one who had not known him in his active days.

More Assembly Speakers

Women's League Speaker

Mrs. Crossley comes from a family whose name has an honoured place in Unitarian history. A member of the Church of Messiah congregation she is well known in the Midlands, not only for her service to our Churches, but also for her distinguished record of public service as a member of the Birmingham City Corporation. Mrs. Crossley has an intimate knowledge of housing problems and her subject on this occasion—she is to deal with Miss Octavia Hill and her ideas on housing management—is very appropriate. Mrs. Crossley was one of the authors of "Men and Women in Society" published several years ago by the Social Service Department of the General Assembly.

National Unitarian Fellowship Meeting

The Rev. Arthur Peacock, who is to speak at this meeting, is minister of the Wandsworth Unitarian Church. Among his wider activities is his work for inter-faith fellowship through the World Congress of Faiths, of which he has been Hon. Secretary for several years.

Holiday Accommodation

MAY HOLIDAYS—A few upper floor vacancies at NORMANHURST, 5½/6½ guineas, fully inclusive. Enjoy an early holiday in this resort noted for its mild climate and sunny days. Comfortable and congenial. Vegetarian if desired. Illustrated brochure. Book early. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sandhurst, ST. LEONARDS-ON-SEA, Sussex. Some June vacancies on all floors.

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TEL.: EUS. 7334 Editorial: EUS. 2912

FOR YOUR DIARY

THE ANNUAL MEETING of the BRITISH & FOREIGN BIBLE SOCIETY

will be held in the

CENTRAL HALL - WESTMINSTER

ON WEDNESDAY, MAY 1st, 1957, at 11.0 a.m.

★ *The Rev. Dr. Norman J. Cockburn* will give a report on the year's work.

ADDRESSES WILL BE GIVEN BY

★ *Dr. Martin Niemöller*—President of the Church of Hesse and Nassau.

★ *The Rev. W. J. Bradnock, M.A.*—Bible Society Secretary for Translations (recently returned from an extensive tour of East and West Africa).

Chairman: *The Rev. Kenneth L. Parry, B.Sc.*, of the Free Church Federal Council.

Tickets for this Meeting can be obtained from

The Home Department

THE BRITISH AND FOREIGN BIBLE SOCIETY
146, Queen Victoria Street, London, E.C.4

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 21, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Belmont Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. R. C. Bramwell
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
APPLEBY, Unitarian Church, Kirkgate, 11.15 and 6, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. —— Wade
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Sowerby
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. D. Appiah
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. J. J. McClatchan
BIDDULPH Grange (nr. Stoke-on-Trent), Unitarian Church, 11, Rev. W. Worthington
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. Hamilton Hall
BIRKENHEAD, Unitarian Church, Scarborough Road, 6.30, (April 28), Rev. Maurice Jourdain
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gilmour Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGreavy
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. Watt
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Harvey Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redwood
BRADFORD, Bradford Avenue, 2.15, Rev. G. W. Pyper
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcliffe
BRIGHTON, Christ Church, Hereford Street, S, Sunday School, 6.30, Rev. W. H. Cornell
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. Raymond Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Mrs. E. Savage, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. P. M. Byers
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CHESTER, The Church of the Great Companions, Hamilton Hill, 3, Mr. Arthur Potts
CHESTERFIELD, Brimhill Unitarian Church, Royal Walk, 11, Study Service, 3, Sunday School, 6.30, ——
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hopwood
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Short
CHICHESTER Chapel, Addaston, 10.45 and 6.30, Rev. Kenneth Twiss
CHIPPING, Free Christian Church, Beech Street, 6.30, Supply
CHORLEY, Unitarian Church, Bloomfinge Street, 11 and 6.30, Mrs. M. B. Dewes
CHRISTOW, Free Christian Church, Wellesley Road, 11, Rev. J. P. Child (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Dunsmore; Stpal, 6.30, Rev. A. B. Dunsmore
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DIDSBURY, Peter Gaze Unitarian Chapel, 6.30, Rev. Wynmore Brown
DITCHLING, Old Meeting House, 10.45, Rev. Jesse Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pemberton
DUDLEY, Adelaide Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wadsworth
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Savage Hayes
DUBLIN, Old Meeting House, Wainsborough Street, 11 and 6.30, Mr. B. Fitzalan
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Wynn-Jones
DUNDEE, Unitarian Church, 33 Commercial Road, 11, Rev. A. E. Potts
EDMONTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. Tayler
EXETER, George's Chapel, South Street, 6.30, Mrs. M. Simmons
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Shaw
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Caporn
GOSPORT, Bury Street, 3, ——
GOSWORTH, Wood Street Church, 11.15, Rev. R. Norris Chubb
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Jesse Rowland
HALIFAX, Northgate End, 10.45, Mr. C. E. Hall, 6.30, Rev. J. B. Toulmin
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dewsnup Hayton
HAVERHILL, Great Meeting, Bolton Lane, 11 and 6, Supply
HEADINGLEY, Wrangthorn Road, 6.30, Rev. J. Martyn Hall
HEREFORD, Friendship Street, 11, Rev. J. B. Toulmin
HULL, Park Street Church (Unitarian), 6.30, Rev. Stanley Pitts
IPSWICH, Shoreline Place Chapel, 6.30, Supply
KENDAL, New Meeting House, 11 and 6.30, Rev. Ernest W. Hill
KNUTSFORD, Brook Street Chapel, 11, 3 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Goulden
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Wilcox
LEICESTER, The Great Meeting, Race Road Street, 11 and 6.30, Rev. Lawrence Mardon
LEICESTER, Secretary, Miss J. E. Lindsay, The Little House, Groby Road, 11, ——
LEWES, Westgate Chapel, 11, Rev. W. J. McCormick
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Eastwell
LIVERPOOL, Assembly Chapel of Travers, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshaw Street Church, 11, Rev. M. Kingsland
LIVERPOOL, Brunswick Meeting, Mill Street, 6.30, Rev. J. Hain Mounsey
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Bevan
LIVERPOOL, Hardman Road, Bootle, 3, Sunday School, 6.30, Rev. N. Emerson
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piggs
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Sherwood Pope
LONDON, Ball Street, Edgware Road, 6, Rev. Wilfrid M. Lewis
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. P. Child
LONDON, Bolton, Hills Road, 11, Rev. E. G. Lee
LONDON, Brixton Church, Palace Gardens Terrace, Mossley Hill Gate, 11, Rev. J. C. Bakewell (also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Fenton
LONDON, Golders Green, Henry Lane, 11, Mr. G. J. Pierce, 6.30, Rev. E. C. Thurston
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30, Rev. Ralph E. Gentry (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennis P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Thurston
LONDON, Mill Hill, High Road, 11, Mr. T. E. Fenton, 6.30, Rev. Jesse Kirby
LONDON, Islington, Upper Street, Pocock Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Maximilian Rudy
LONDON, Leytonstone, Lea Bridge Road, Eastern Gates, 6.30, Mr. G. J. Pierce
LONDON, Mansfield Street Church, Rodney Gates, 6.30, Rev. Stanley Bevington
LONDON, Richmond Free Church, Cumnall Road, 11, Rev. W. M. Lewis
LONDON, Stamford Hill, Shut Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Maximilian Rudy
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. S. B. Martin, (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Rev. E. G. Lee
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pepys, 6.30, Student
MACHYNLLETH, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Hackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 Rev. F. Kenworthy and 6.30, Rev. S. Morley
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warnes
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Jesse Gill
MANCHESTER, Stretford Street Mission, 6.30, Rev. B. L. Hower
MANCHESTER, Strand Chapel, Whitefield (April 28), 10.45, Miss K. Tootell, 6.30, Mrs. D. Whitehead
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sidebatt
MAPPEL, Unitarian Hall, 11 Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MIDDLEWICH, 3, and Newton Assist., 6.30, Rev. C. G. Towne
NEWCASTLE-upon-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Colles Dering
NEWCASTLE-upon-TYNE (Rosendale), Middleton Unitarian Church, 10.30, Rev. E. B. Smart
NORTHAMPTON, Kettering Road Church, 6.30, Mr. Colin B. Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OSSETT, Manchester College Chapel, 11.30, Mr. P. J. Spencer
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gerald Beverley
PLYMOUTH, Unitarian Church, Mannamead Road, 11 and 6.30, Rev. P. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dowell
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
PRESTON, Harris, The Meeting House, 11, Rev. J. W. Dowell
RAMSBOTTOM, Blackford Bridge, 10.30 and 6, Rev. P. W. Bates
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. N. J. Tilby
SALE, Ashton-on-Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, U.Y.P.L. Service
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosley
SHEFFIELD, Pinfold Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stannary Worsnip
SHEFFIELD, Unity Church, Cemetery Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tarry
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
SOUTHEND-on-SEA, Disraeli Road, 11, Children's Church, 6.30, Mr. J. Hallam
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
SPALDING, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Bevan
STOKE-on-TRENT, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey Giles (1 Pilot Sunday in the month)
SWANSEA, Pentyrch Free Christian Meeting House, 11, Rev. B. Vesey
SWINTON, Station Hall Road, 10.45, Supply, 6.30, Rev. P. B. Gomersall
TAUNTON, Mary St. Chapel, 11, Rev. W. M. Gosnell, 2.30, Sunday School
TAUNTON, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsley
TENTERDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TIPTREE, Unity Church Meetinghouse Road, 11 and 6.30, Rev. Charles Eastop
TOTTENHAM, Cowper Unitarian Church, 11, Rev. S. Spencer
WARMINSTER, Cairn Street, 10.30 and 6.30, Rev. Eric Wild
WARRING, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. Piggs, 6.30, Supply
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, last Sunday in the month)
WIGTON, Flosmygate, 6, Mr. T. Gill
YORK, St. Saviourgate Chapel, No Service

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
MELBOURNE, Unitarian Church, Collins St., C.2.; Unitarian Half-Hour Broadcast, 4.15, Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St. 7.15, Rev. D. W. Simpson, Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Boothroyd. Meetings as advertised.
SWANSEA CONGREGATIONAL CHURCH, Aurora Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Boothroyd

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jeffery
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Road, 11 and 7, Mr. M. J. Shaw
WELLINGTON, Service suspended — Enquiries — Mrs. Weston, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Eaton

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings

Friends' Meeting House - Birmingham

(except where otherwise stated)

Birmingham :—

Tuesday, April 23rd to Friday, April 26th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 23

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.

4.00 p.m. INFORMAL RECEPTION.

4.30 p.m. NATIONAL UNITARIAN FELLOWSHIP ANNUAL MEETING.

7.30 p.m. ANNIVERSARY SERVICE (Church of the Messiah)
Preacher: REV. A. W. VALLANCE, B.A.

WEDNESDAY, APRIL 24

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.

4.30 p.m. PEACE FELLOWSHIP ANNUAL MEETING.

5.30 p.m. TEMPERANCE ASSOCIATION ANNUAL MEETING.

7.30 p.m. EVENING MEETING: "What I Expect of the Church".
Chairman: REV. GORDON L. STUART.
Speakers: REV. H. LISMER SHORT, M.A.
MRS. A. HOWARTH, M.A.
MR. R. G. NEEDHAM, B.Sc.

THURSDAY, APRIL 25

9.45 a.m. COMMUNION SERVICE (Church of the Messiah)
Conducted by: REV. G. KEREKI.

11.15 a.m. ESSEX HALL LECTURE.
"The Religion of Nature."
PROFESSOR BASIL WILLEY, M.A., King Edward VII Professor of English Literature at Cambridge.

2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union, and Ministers' Meeting).

4.30 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. F. B. DE JONGE (British Council of Churches).
"Inter Church Aid and Refugee Service."

5.30 p.m. HISTORICAL SOCIETY ANNUAL MEETING.

7.30 p.m. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF BIRMINGHAM (Aston Hall).
(For Ministers and Delegates only).

FRIDAY, APRIL 26

10.00 a.m. CONFERENCE.
"Presentation of our Faith to the World"
Chairman: REV. E. D. DAVIES.
Speakers: REV. KEITH TREACHER.
DR. JEREMY GORING.
Discussion.

12 noon CLOSING ADDRESS: "THESE THINGS".
REV. P. C. WHITEMAN, B.A.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary, 15 Gordon Square, London, W.C.1, in writing with the name of the Seconder.

13. COUNCIL RESOLUTION

COPENHAGEN UNITARIAN CHURCH: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches places on record its congratulations to the Copenhagen Unitarian Congregation for its stalwart maintenance of the Liberal Religious witness in Denmark for over forty-five years. It offers its warmest greetings of fellowship to the minister, Pastor T. Kierkegaard, and asks him to take back to his people the sincere good wishes of this Annual Meeting for their future."

Pastor T. Kierkegaard will reply.

14. COUNCIL RESOLUTION

MEMORIAL STIPENDS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches recommends that the present minimum stipends be increased from £375 to £420 and from £450 to £500 per annum. In each case the new stipends to be in addition to the emoluments and allowances agreed upon in 1954."

15. COUNCIL RESOLUTION

CIVIL AND RELIGIOUS LIBERTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches mindful of the struggles of our forefathers in the faith, and seeking to uphold the fundamental principle of divine sonship and human brotherhood, reaffirms its unwavering conviction that all social advance, national and international, should be of such a character as to safeguard and extend civil and religious liberty the world over."

16. SOUTH EAST WALES UNITARIAN SOCIETY AND SWANSEA UNITARIAN CHURCH, RESOLUTION

ATOM AND HYDROGEN BOMBS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches without expressing any opinion on the wisdom or otherwise of retaining Atom and Hydrogen Bombs in its possession, or of threatening their use under certain circumstances, urges H.M. Government to restrain from any further explosions with these weapons, in view of the consequent risk of grave peril to the health and sanity of future generations of humanity on earth."

17. INTEGRATION OF EUROPE

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches wishes to place on record its satisfaction that the majority of the members of all three political parties favour the participation of Great Britain in the increasing integration of Europe; and, as a first step towards the financial, economic and political federation of Britain, France, Western Germany and the Low Countries, urges H.M. Government to participate in the plan for the annual 10 per cent reduction of tariffs, with a view to their abolition in ten years."

Temperance Association

ANNUAL MEETING

Wednesday, April 24, at 5.30 p.m.

FRIENDS' MEETING HOUSE, BIRMINGHAM

Cinema

At the Academy Cinema, Oxford Street, there is a film of unusual interest, *The Lost Continent*. It is a record in colour of a ten months' expedition, by Italians, to Borneo, Bali, Java and Siam. It is unique in that it shows the performance of sacred rites never before filmed. The initiation of a Buddhist nun, the marriage of two "headhunting" Dyaks, sacred rice fields and temple dancers show us something of the mystery of the East. Perhaps the most moving is the offering of flowers to the sea by fishermen's wives, when the men have gone out in their fishing boats, and the funeral rites for one who perished. The most strangely beautiful is a close-up picture of a living volcano, with people gathered around it "appeasing" its hunger.

B.L.

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